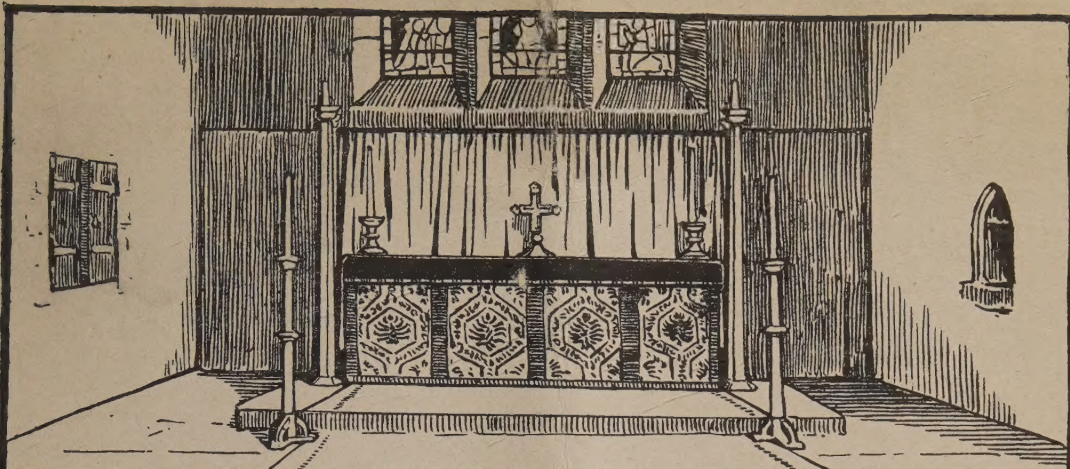




THE ENGLISH CATHOLIC

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The Anglican Society.

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- 1.—To promote and preserve the Catholic Faith in strict accordance with the principles laid down by the Book of Common Prayer.
- 2.—To uphold and appreciate the English use, both in rite and ceremonial.

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All who are in sympathy with the objects of the Society are invited to communicate with the General Secretary at the above address. The annual subscription for members is three shillings, which includes the subscription to the "English Catholic" (1/6).

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THE PARISH COMMUNION.*

The publication by the S.P.C.K. of a book, entitled "The Parish Communion," containing a number of essays by various writers (all of them priests) and edited by Father Hebert, is an event of considerable importance to the Church of England. It is not only a clear indication that the theological ideas associated with the Liturgical Movement are steadily gaining ground in the Anglican Church and that therefore Churchmen are awaking to a realization that the Parish Communion is a practical thing; but this publication will also help to further the cause. Members of the Anglican Society will therefore welcome it with enthusiasm. It is true that it is only one of several books which have recently appeared on the subject, as (for example) Father Hebert's *Liturgy and Society*, or Mr. de Candole's *Sacraments and the Church* (which was reviewed in the *English Catholic* last year), or Mr. J. Darlington's *The Family of Christ's Church*,† a small popular book which we have before us. For in all of these the Parish Eucharist is the central theme. But the S.P.C.K. publication is particularly noteworthy for no less than fifteen writers have contributed to it and have thereby shown that they are definitely in sympathy with the movement. The significance of this is even greater than it might seem at first sight, when it is realized that eight of these are parish priests and therefore in the nature of things are approaching the question from the pastoral aspect. This means that it is not merely a theological ideal but something which is being found to be really practicable.

It is important for us to remember that the Parish Communion is not something which has suddenly been discovered; the movement which has brought it to the fore in these last few years is the result of steady and careful teaching by an older generation of theologians and liturgical scholars. It is indeed implicit in the Catholic Revival, and until near the end of last century the "weekly parochial communion" was the

aim of the Catholic-minded, complete with vestments, lights, incense, ceremonial, sermon, offertory and a general communion. Even the more rigid "Western Users" (like Orby Shipley, 1870) assume that there will normally be a general communion of the people even at High Mass. It was only as the "Western Use" gained influence amongst Anglo-Catholics during the latter part of last century, and with it a greater emphasis on the rule of fasting, that early Low Mass for communion and High Mass at 11 for worship (without communicants) became more the party ideal; and the one service for worship and communion receded into the background. But the influence of the Liturgical Movement has now brought the Parish Communion back and its reception by us has been greatly assisted by two important factors which are new to the situation.

The first is the new emphasis on the intimate connection between the Eucharist and the life of the Church as the Body of Christ. The whole theology of the Liturgical Movement has given us a greater consciousness of the Church and in consequence, of the corporate worship of the Church at the Eucharist. All the books we referred to above are concerned primarily with the doctrine of the Church, and even the one which we are here reviewing (although it is called "The Parish Communion") follows the same line of thought and deals with its main subject only as part of that same doctrine. This emphasis is new; for though the close relationship between the Catholic doctrine of the Church and the full participation in the Eucharist by the Church was no doubt inherent in the Catholic Revival, it was never quite put that way.

When Dr. Gore in 1901 adopted the term the "Body of Christ" for his book, "because it expresses two most important aspects of eucharistic truth (the nature of the gift presented to us in the sacrament and also the nature of the holy society of which it is the spiritual nourishment)," he was sowing seed which is now bearing fruit.

The second important factor which is new is a very practical one—namely a change in the hour of the Service. As long

* *The Parish Communion*, edited by A. G. Hebert, S.S.M. (S.P.C.K., 7/6).

† *The Family of Christ's Church*, by J. Darlington (Mowbrays, 2/-).

as the principal Sunday Service was at 11 o'clock, it was impossible to develop a Sung Eucharist with a general communion and retain the observance of the fast. This has been the crux of the problem for most Anglo-Catholic Churches and one of the chief causes for the widespread separation of Communion from Worship. But largely as a result of social changes since the war, the 11 o'clock tradition has steadily weakened, and changes of hour have been tried in a number of places. We do not know whether Mr. Fairbairn at Temple Balsall was the first to adopt an hour round about 9 (he did it in 1913) but that is now the usual hour for a Parish Communion and the one recommended in Father Hebert's book and the others. It is an hour familiar to all readers of the *English Catholic* too, and we need hardly repeat the arguments for it.

But the realization that this change of hour is really practicable in England to-day is the second important factor in the restoration of the act of communion to the Sung Eucharist. The problem of the observance of the fast before communion has been solved by a *modus vivendi*, it need no longer divide the Church and break up its corporate worship. It falls into its right place as a matter of discipline and the Church can be left to deal with it as such. Thus, as Mr. Darlington shows in his *Family of Christ's Church*, the 1928 rubric almost requires a 9 o'clock Eucharist, which makes it possible for those that observe the fast and those that do not to receive communion together!

We are indeed beginning to see that it is the Liturgical Movement which is going to bring us together, and through it the Eucharist, that has so long been the storm-centre of disunion and schism, seems to be returning again to what it has in truth always been, the centre of Unity and Christian Love. But not only is this movement bringing about a new unity amongst ourselves; under its influence too is growing up a new sympathy and understanding between ourselves and the Romans and the Protestants.

Let us turn to this book itself—*The Parish Communion*. After an introductory essay by Father Hebert, the wider theological background is first developed in an essay on the Christian cosmology and another on sacrifice, followed by two essays on the Church in the New Testament and in the primitive liturgies. The main subject

is then dealt with in six essays on various aspects of the Parish Communion in the life and working of a parish, its priest and its people, and two more describing the actual experiences of a country and a town parish which have had a Parish Communion for a number of years. The last essay deals with the Church in relation to the world.

From this brief resumé of the essays of this volume, it can be seen that the main subject is viewed as part of the larger doctrine of the Church. Because the Church is the mystical Body of Christ, therefore the Parish Communion is the heart and centre of the life of the Church in the parish. This is an essential feature of the Liturgical Movement and the reason why the movement for a Parish Communion arises out of the existing Church; it is essentially an orthodox movement and makes little appeal to the heterodox.

These essays are not all of equal value, but except for the one by Mr. Briscoe (which is really out of place in this volume, delightful as it is in its way), they form a valuable and interesting whole and cover the subject well. Perhaps the most important theologically are those of Mr. Farrer on 'The Eucharist and the Church in the New Testament' and of Mr. Smyth on "The Church in the world." We also consider Father Dix's on "The idea of the Church in the primitive liturgies" to be a valuable contribution, in which he brings out clearly the full congregational character of the old Roman Liturgy and the ancient importance of the offertory in the days when it was an actual offering of bread and wine by the people. Curiously enough Father Dix regards the offertory procession, as it was developed in the Gallican rites and the East, not as a natural development of this corporate offering but as a "pompous hieratical substitute." Yet Mr. Scott Baker, in describing St. John's, Newcastle, shows how easily the offering of the bread and wine and alms by the people can be associated with the old offertory procession. Surely a procession did preserve a definite formal association of the congregation with the offertory, which the Latin Mass lost altogether when the people no longer brought the bread and wine, for the Procession was a procession amongst the people. And we disagree with Father Dix that this procession was transferred to "whenever fancy suggested or a passage of music offered the opportunity of a clerical parade." Was it

not that the oblation of the elements should take place at the beginning of the *Missa fidelium* and there were different views as to when that was? The origin of the procession seems to lie in this bringing-in of the bread and water and wine as soon as the catechumens have departed, and from St. German of Paris it seems that the procession was in his day from the Church door to the Altar.

Father Dix's contention is that the old Liturgy was a "collective" rite but from about the fourth century it steadily became more clericalized, though Rome alone held out against this influence for some centuries more. There is no doubt that there is a large amount of truth in this; but at the same time we do not think he realizes the strong tradition in the East of this collective worship which has never been lost. The Eastern deacon, for example, is much more the leader of the people; the choir too, which has its important part in the Liturgy, belongs to the people and stands in the body of the Church.

And whatever credit may be due to Rome in the earlier centuries, the fact remains that in more recent times the Roman authority has definitely been on the side of "clericalism," against which the Anglican revision of the liturgy in the sixteenth century and the Liturgical Movement of to-day are protests. Still there is much that Father Dix so rightly emphasizes which will need to be given greater consideration in any future revision of our Prayer-book.

Certainly the most delightful of all the essays in this book is that which describes the Parish Eucharist and Breakfast in the country parish of Temple Balsall. This alone should convince the doubtful of the real religious importance of the Movement and if such a thing is possible in one parish why should it not be possible in others?

Other essays in the book which will particularly help to further the movement for a Parish Communion are those by Canon Southam on the "Ideals of a Parish," Canon Newbolt on "The Liturgical Sermon" and Mr. de Candole on "Instruction in Worship." Mr. Scott Baker's description of St. John's, Newcastle, shows what can be done in a town parish, and, excellent as it is, we are a little doubtful of some of his recommendations—at least for universal application.

It is a pity perhaps that Father Hebert did not decide to have one essay wholly

devoted to the Parish Breakfast, rather than let each contributor deal partially with it.

Our chief disappointment on reading this book is to find that all the writers are definitely Anglo-Catholic. This disappointment is increased by the inclusion in a footnote of an extract from a letter of Temple Gairdner (the C.M.S. Missionary) on a sung Communion he attended one Easter morning. The appearance of this footnote but emphasizes the great opportunity that Father Hebert has missed by abandoning what we believe was his original intention, that of including amongst its contributors writers of all parties of the Church.

We suspect that the stumbling-block to this scheme was the Rule of the fast before Communion. All those who have contributed to this book appear to have accepted it as a Rule of the Church and it may be that the editor could find no Evangelical for whom it was more than a "laudable custom." Now it will be most unfortunate if this really promising movement in the Church of England (likely to heal so many wounds) comes to grief over the question of the fast before Communion. We repeat that, however important as a matter of preparation and discipline, the fast before Communion is not one of the fundamentals of our Faith, and should never be allowed to divide us. Father Hebert denies that the fast is a "laudable custom"; we must uphold it, he says, as a rule. Yet the only time the Church of England has spoken on the subject in recent years was when the Convocations supported by the Assembly passed the rubric in the 1928 book asserting that "it is an ancient and laudable custom of the Church." We need not accept this rubric as final but we cannot ignore its existence. And until we have in the Church of England a proper system recognized and understood by the laity for dealing with cases of necessity (and every parish priest must know how many there are), a rule of fasting is bound either to be over-rigorous, and so virtually to excommunicate many of the devout, or else to compel people to dispense themselves and so to become in fact a "laudable custom."

Our other criticism of this excellent book is, as we understand it, on a question of principle. The Liturgical Movement is fundamentally a return to the realization of the Church as the Body of Christ. We are to live and to worship in the mind of the Church because of what it is. Church Order

as the corporate expression of this life is to be loyally followed. It may be years before the Church of England has restored within herself fully this loyalty and made order clear enough for her faithful children to be able to follow it whole-heartedly. But at least the conscious effort to do so should be at once apparent, even if the result is not always what the individual might prefer. This theology of the Church lies behind the movement for a Parish Communion. Yet we cannot feel that all the writers fully accept it. And this we think is manifested most clearly in the line taken in the book on the question of the ceremonial of the Eucharist. "Those who believe that the principle of the Parish Communion is of vital importance," explains the editor, "must scrupulously avoid allowing this movement to become identified with some particular ceremonial use. It would be disastrous if, for instance, it came to be identified with the so-called English Use, as those who are zealous for that use will be the first to recognize. Other priests and congregations are accustomed to the 'Western Use'; when they adopt the Parish Communion, there is no reason for them to give up the 'Western' type of Ceremonial."

Now there are two things we should like to say about this. The first is that the "Western Use" (as its name implies) is a ritual and ceremonial Use based, not on Anglican authority, but on the authority of the Western Church (by which is meant the Church of Rome). It is the liturgical expression of a doctrinal appeal to an authority other than the Church of England. But is it not true that one of the basic principles of the Liturgical Movement is the loyal acceptance of the authority of the Church of which we are members?

It may be that certain of the particular ceremonial practices advocated by those who are "zealous for the English Use" will ultimately be found to have no authority, beyond the recommendation of certain liturgical scholars, but at least this Use is grounded on an appeal to sound principles—it is a result of an effort to find out what is the "Use of the Church of England." The same cannot honestly be said of the "Western Use." If the Convocations draw up and pass a Ceremonial Use for the Church of England, *that will at once become the "English Use"*; but until they do so we are left to decide such matters as best we can, basing our decisions not on any "Western authority"

but on the rubrics of the Book of Common Prayer and the customs and liturgical principles underlying our Liturgy.

And our second comment on Father Hebert's remarks about ceremonial is this. The "Western Use" in the Church of England is based on the ceremonial rules of the Latin Mass as it was before the coming of the Liturgical Movement. It is a non-congregational or "clerical" (as Father Dix would say) interpretation of the Latin Mass implanted on the definitely congregational English Communion Service. At least this is true if the Prayer book rite is retained, which is not done by those who follow the full Western Use. Now it is significant that as soon as the Romans themselves restore to the congregation their full participation in the Mass, many usages which we have come to regard as "Western" drop out. Instead of the epistoler facing East for the epistle he goes down and reads it to the people who sit to hear and follow. Instead of the oblation of the elements being a "clerical" matter, the bread being offered at the introit and the cup prepared and offered at the offertory, both elements are again being brought up from the congregation at the offertory as of old. Changes of this sort are being made all through the Mass. And we maintain that the same process will take place in any "Western Use" Church of the Anglican Communion when it begins to adopt a Parish Communion. For what we need to get back to, is the simple fact that ceremonial is not really a separate thing from rite (so that you can choose indifferently whether you use one ceremonial "Use" or another with your authorized rite); it is the natural corporate expression and interpretation of the rite. The Latin Rite has its Latin Ceremonial; the English Rite has its English Ceremonial. The ceremonial is the method of carrying out and interpreting *in action* the rite; they cannot rightly be separated. It is only possible satisfactorily to use Latin Ceremonial with the English Rite (a practice usually known as following the "Western Use") by ignoring the congregational and other liturgical features of the English Rite.

The basis of our ceremonial Use lies in its utilitarian or its interpretive relation to our rite—does it assist or explain the liturgy? that is the real question. And ceremonial becomes important immediately a Parish Eucharist is developed for this very reason. The real opposition to ceremonial

as such comes not so much from the Englishman's Protestantism as from his individualism. Thus the corporate nature of the Parish Eucharist at once requires ceremonial; and on liturgical grounds alone this ceremonial will be the carrying out and the interpretation, of the Book of Common Prayer—in fact what we call the “English Use.”

It may interest Father Hebert to know that the Anglican Society started as a Society with the promotion of the “English

Use” as one of its principal objects, and it has found that this has inevitably led it to the “Parish Communion.” Is it not likely that the Liturgical Movement will find similarly how closely connected they are? The “Parish Communion” requires a congregational ceremonial to carry out and interpret fully the English Rite. If this is worked out on liturgical grounds it will be found to be the very thing we wish to promote—the English Use.

THE PRESIDENT'S NOTES.

The English Church owes an inestimable debt to the Archbishop of Canterbury for the truly splendid way in which he transformed what might only too easily have been a magnificent pageant of Empire into a deeply significant act of religious worship.

The Coronation of King George VI and Queen Elizabeth will go down to history as a unique event.

To those who were present in the Abbey and to the vast multitudes who were enabled in heart and mind to be there although a thousand miles distant, there must have come not only a fuller grasp of the responsibility of Kingship but also a renewed sense of the majesty of God.

It was, indeed, wholly fitting that the Coronation of the King of England should take place within the octave of the Feast of the Coronation of Christ. We may well hope that the solemnity of the King's hallowing may have moved the hearts of many to a new determination to serve Him by whom Kings and princes do reign.

The Lower House of Canterbury Convocation has now refused to allow itself to

be committed to resolutions the effect of which, if passed, would have been to arouse feelings of consternation and dismay among a vast company of clergy and lay people.

In spite of the learned and moving appeals of the authors and supporters of the resolution proposed it seems to many of us that the Bishops of St. Alban's and Ely remain unanswered.

At all events, our present duty is clear. The teaching we are charged to give is that of the Prayer Book. Upon the subject of Holy Marriage its language is plain and unequivocal; let us use every opportunity of securing a widespread knowledge of it.

H. ADEANE BYARD.

EDITORIAL NOTE.—We regret that it has been necessary again to combine the Spring—Summer issue of the *English Catholic*. The next issue will be the Autumn number as usual, and we do urge the members of the Anglican Society to support their Quarterly by sending contributions, photographs, news, etc., and sending them to time. The editorial staff is frequently embarrassed by the lack of this support.

LONDON BRANCH

A successful gathering of members took place on Thursday, December 10th last. Solemn Evensong was sung at St. Mark's, Marylebone, by kind permission of the Vicar, the Rev. C. M. Lamb, the lessons being read by the Rev. Dr. Jocelyn Perkins, and the Rev. E. A. Marriott, Chairman and Secretary respectively of the Branch, and the music being conducted by Mr. J. H. Arnold, who conducted a short practice prior to the service, there being no choir. After Evensong the members had supper together in a neighbouring restaurant. The Rev. H. A. Byard, President of the Anglican Society, was the guest of the Branch, and after supper ad-

dressed the members on the principles of the Society and the desirability of extending its influence. He thought that the time was ripe for a central office from which to organize, and intimated that before long it may be possible to announce that steps in that direction have been taken. The Rev. Egerton Ryerson then moved the following resolution which led to an interesting discussion, and on being put to the vote was carried unanimously:—“That this meeting supports the English Use as the expression of an attitude at once Catholic and loyal to the Church of England, and desiring to see it more widely adopted in the Church than is at present the case,

recommends that the Anglican Society should take steps to inaugurate a systematic campaign to that end."

It was then hoped that further meetings would have been held before now, but pressure resulting from the earliness of Lent,

and upon the Chairman in particular in connection with the exigencies of the Coronation, no opportunity has yet been found. There should be more to report in our next issue.

ANGLICAN SOCIETY MEETING AT EPSOM.

A drawing-room meeting in support of the objects of the Anglican Society was held at Epsom on 27th April, having been arranged by Prebendary T. L. Sissmore, in conjunction with the Rev. J. E. Matthews, Vicar of Christ Church, Epsom, who kindly acted as host.

In opening the proceedings Mr. Matthews spoke of the importance of ceremonial generally, and urged that it should be easily understood, that it should be in conformity with the religious traditions and temperament of a people, and also that it should be in accordance with their ecclesiastical regulations.

He regretted the absence of Prebendary Sissmore, the chief promoter of the meeting, through indisposition, and then called on the Rev. G. O. Apthorp, organizing secretary for the Anglican Society in the Diocese of Guildford, to give an address on the subject of the English Tradition in matters ceremonial.

Mr. Apthorp began by saying that he would like to utter a few words in the first place about matters of faith, which came before ceremonial in importance. Right ceremonial could only be observed and carried out as a result of holding a right faith. The Catholic Faith is the first essential of the true Christian, and he went on to point out that the first object of the Anglican Society is therefore—"to promote and preserve the Catholic Faith in strict accordance with the principles laid down by the Book of Common Prayer."

That book is the handbook of faith as well as of worship for that part of the Catholic Church to which we in England belong, and we therefore accept the Catholic Faith as the Church of England has handed it down to us, without adding to it anything which has not been received "always, everywhere and by all."

Mr. Apthorp then passed on to the main subject of his address, which he pointed out formed the second object of the Anglican Society, namely—"to uphold and appreciate the English Use, both in rite and ceremonial."

After referring to the distinction between

rites and ceremonies, he went on to say that while there is a Catholic Faith, there is strictly no Catholic Use, for while many ceremonies owing to their antiquity may loosely be called Catholic, yet most of them have been carried out in different ways at different times in the Church's history. Some nations prefer a great deal of outward action and gesture, and use it freely in their everyday lives, while others are more reserved and use it less freely.

In illustration of this he referred to Pope Gregory's sound advice to Augustine in A.D. 597 not to press Italian practice on the new English Church, but to gradually form for it "a customary use," based on what he found by experience to be "pious, religious and right."

As the centuries passed a sacred form of ceremonial grew up, typical of the English Church and character. Though at first very similar to that found abroad, there were considerable differences in the shape of vestments, the amount of ceremonial used, the Saints' Days observed, and so on.

In 1549 these differences began to increase but they soon became greater than the difference between the ceremonies of the Eastern Church and those of the Church of Rome to-day.

Uniformity in worship has never been a feature of the Catholic Church, and the Church of England claims freedom to use her own ceremonial as set forth in the Book of Common Prayer and in the Ornaments' Rubric, which forms part of it.

After mentioning various parts of ceremonial by way of illustration, the speaker ended by pointing out that the Anglican Society stands for the principle that the Book of Common Prayer and the Canons of our Church lay down for us a definitely English Use, not a Roman, or an Eastern one, and that it is the duty of all loyal English Church people to obediently follow it.

An interesting discussion on various points followed, and the meeting concluded after Mr. Apthorp had thanked Mr. Matthews and Prebendary Sissmore for their kindness in arranging it.

THE AMERICAN BRANCH ANNUAL MEETING.

The Annual Meeting was held on January 20th, in Trinity Chapel Parish House. Members planning to attend the meeting received scant encouragement from the weather, which was of the sort that seems to invariably prevail at the time of our Annual Meeting. Despite the fact, however, that the snow and slush in the streets made walking and driving almost impossible, about thirty members gathered for the meeting which was presided over by the President, The Right Rev. Doctor Oldham. Reports from the various officers were presented and accepted. These reports indicated in some instances considerable progress in the work and interest of the Society. The reports of the Boston, Philadelphia and California Chapters revealed much effort being made in those areas. The meeting voted to increase the number of members serving on the Executive Committee from three to five. From the list of officers noted below it will be observed that the Executive Committee now consists of nine members, *i.e.*, the four officers and five members appointed by the President.

The following officers were elected and appointed to serve during 1937. President, the Rt. Rev. Dr. G. Ashton Oldham; Vice-President, the Very Rev. Dr. Milo H. Gates; Treasurer, Mr. R. A. Zerega; Secretary, the Rev. Charles Edwin Hill. Appointed to serve with the officers on the Executive Committee, the Rev. Dr. J. Wilson Sutton, the Very Rev. Edward R. Welles, the Rev. F. W. Fitts, Chairman of the Boston Chapter; the Rev. E. F. E. Blake, Chairman of the Philadelphia Chapter; the Rev. W. J. Brown, Chairman of the Extension Committee. Committee on the Lectionary, the Very Rev. Dr. Milo H. Gates and the Rev. C. E. Hill. Committee on Literature and Publications, the Rev. Dr. J. Wilson Sutton and the Rev. Edward M. Pennell, Jr.

The Committee on Literature reported that the Rev. F. W. Fitts is at work on his Anglican Guide to Ceremonial and the Rev. Dr. J. Wilson Sutton is compiling an Anglican Manual of Devotion. The work of Dean Gates on the Churchman's Kalender was commended and the members were urged to make fuller use of this valuable effort.

OUR FIRST ANNUAL DINNER.

We Church folk are so impressed with numbers that we frequently allow ourselves to be fooled into believing that any effort that we may make which is not attended by crowds is of little value.

Surely the first Annual Dinner of the Society which occurred at The Parkside Hotel, Grammercy Square, in New York, did much to dispel the idea that crowds are always indicative of success. Walking from Trinity Chapel to the Parkside was indeed difficult and made one realize that none but the brave would fill the diners' chairs. Those who endured to the end, however, were well repaid. After the feast of good things, Bishop Oldham called upon those present to think about even better things. In a brief but felicitous address he reminded us that in this first Annual Dinner we were making history and that the Society had much cause for gratitude and enthusiasm.

Dean Gates spoke in his usual happy vein and was followed by Dean Welles who provided the principal address of the evening. Excerpts from this address follow.

"We have enlarged the Society's membership this past year. We are now concerned with enlarging the Society's influence. The

first essential in my opinion is a clearly thought out policy and program. The germ of such a program is ready to hand in the official objects of the Society.

First to promote and preserve the Catholic Faith in strict accordance with the principles laid down by the Book of Common Prayer.

Second:—Uphold and appreciate the English Use, both in rite and ceremonial. In regard to the second object, there is no single clearly defined and understood English Use. We must endeavor not to revive the use of the ancient Sarum, but to direct the present development of an American Use along Anglican lines rather than alien lines. Since our American Canon differs from the English we must obviously have a somewhat different ceremony to accompany that rite. The books of Father Fitts in Boston and Canon Daniels of Ohio, are helpful steps in that direction.

We Anglicans, of all Catholics in the world, have one glorious advantage in the face of this challenge:—freedom. Both the Roman Catholic and the Orthodox groups, are closely restricted. We, the largest Christian group in the English-Speaking world, have a real opportunity. Can we

meet it? I do not know. But we ought to try. Let us shun labels. Let our motto be—forward with the Prayer Book.

Here are two practical suggestions:—First, Let us be loyal to the Bishops and Canons of the Church. Each School of Churchmanship has been disloyal to Rubrics and Canons, and Bishops. No one group has a monopoly of righteousness in this matter and disloyalty is inconsistent, to put it mildly. The other practical measure I would urge is the introduction of a Parish Eucharist and breakfast in the middle of Sunday morning, the service to be sung by the congregation, not just by the choir. Thus the service combines corporate worship and communion and Christian Fellowship. The tendency of the early Communion Service has been individualistic; the tend-

ency at eleven o'clock, when the choir does it all, has been in the direction of vicarious worship. Both of these tendencies are avoided by the Parish Eucharist and breakfast. A goodly number of Parishes in England, and this country have tried the Parish Eucharist with surprising success; and it is success which goes deeper than mere Church attendance. It builds Christ-like character and a Christian Society.

Let us of the Anglican Society give up our furtiveness. We have nothing to be ashamed of. On the contrary we have much to offer of constructive power. If we have convictions, let us have the courage of those convictions, and let us act vigorously. Then we shall really accomplish things in the service of our Divine Kingdom."

REUNION NOTES.

The two great International Christian Conferences, which are to be held this summer in Great Britain, deserve our closest attention and our most earnest prayers, for their influence is likely to be very great, for good or possibly for evil.

The Conference on Life and Work, to be held at Oxford, July 12—26, is the successor of the Stockholm Conference, and will deal with the subject of "Church, Community, and State." This will be considered under five headings: (1) Church and Community; (2) Church and State; (3) Church, Community, and State in relation to the Social Order; (4) Church, Community and State in relation to Education; (5) The Universal Church and a World of Nations.

The Conference on Faith and Order, to be held at Edinburgh in August, is the successor of the Lausanne Conference, and will be of the greatest importance. The fact that it will be held in Scotland, where Presbyterianism is dominant, will probably give the Presbyterians a certain advantage, and there are rumours that an attempt may be made to rush the Conference into a general inter-communion service. It is most important that the Anglican delegates should make it perfectly clear that the Scottish Episcopal Church is the only communion in Scotland with which any Anglican Churchman, who is loyal to his own faith and order, can have any communion "in sacris."

The death of Archbishop Kenninck removes from amongst us the man who was perhaps more than anyone else, the cause of

the successful achievement of reunion between the Anglican Communion and the Old Catholic Churches. Mgr. Kenninck had been President of the historic Amersfoort Seminary: he was consecrated Archbishop of Utrecht in 1920; he appointed the commission which led to the full recognition of Anglican ordinations by the Old Catholics; he came to London himself to discuss the problems still to be solved, during the Lambeth Conference of 1930; he appointed the Old Catholic representatives at Bonn, who in 1931 helped to draw up the agreement which has since been ratified by the Old Catholic and most of the Anglican Churches. His charm, his learning, and his modesty will never be forgotten by those who knew him; he was indeed a worthy successor of St. Willibrord and St. Boniface, of Vosmeer and Van Neercassel, of Steenoven and Van Santen. R.I.P.

Dr. Nicholas Zernov's little book, "Moscow the Third Rome" [1/6], is well worth study, and throws much light on a part of Church History which is quite unknown to most of us. The Russian Church held that since Rome had fallen into heresy, and Constantinople, the Second Rome, had been enslaved by the Turks because the Emperor and Patriarch had incurred the Divine wrath by accepting the Council of Florence, it was reserved for Moscow, the Third Rome, to maintain the cause of Orthodoxy as the capital of the only true Christian country left in the world. However strange such a view may appear to us, it had a permanent

effect on the Russian mind, and produced the idea that Russia had been chosen as the saviour of mankind. This idea, in a perverted form, appears in the Russian form of Marxism; Russia is destined (not now by God, in Whom Marxists do not believe, but by inevitable Destiny) to show the way of progress to other nations. Hence the conception of "Moscow the Third Rome" is one of the elements that contributed to the formation of Communism, now the most formidable enemy of the Christian Faith.

For us, however, the book has an interest of a different kind. Dr. Zernov shows that the Russian interpretation of Orthodoxy has always been different from the Greek interpretation; and that attempts to force Byzantine rules upon Russia, such as that made by the Patriarch Nikon, have always been violently resisted. Yet the Russian Church has always had the same dogmatic, liturgical, and canonical position as the mother church of Constantinople. How much more, then, is the English interpretation of Catholic Christianity likely to differ from the Roman, since we have great dogmatic, liturgical, and canonical differences from the Roman Communion, with which we have been out of communion for nearly four

centuries. The notion that there can only be two interpretations of Christianity, the Greek and the Latin, which the Russian Orthodox Church was compelled to resist, is still, subconsciously or even consciously, present in great numbers of our people, and is one of the chief hindrances to the revival of Catholic faith and practice in English-speaking countries.

The series of tracts on Reunion which are being discussed by study circles in branches of the Church Union deserve our careful attention. On the whole they have been admirably written, and they cover a very wide field: as far as possible the representatives of different communions have contributed tracts stating the problem from their own standpoint. All who sympathize with the principles of the Anglican Society, and are members of the Church Union, should take care to answer the questions which the branches all over the world are invited to answer: because the answers will be summarized and published, and will no doubt have considerable influence in determining public opinion. There is no doubt that our opponents will take their full share in this work, and it is necessary that we should do the same.

C. B. Moss.

REVISION OF THE PRAYER BOOK PSALTER.

The excellences of our Prayer Book Version of the Psalms are mainly due to Coverdale, who brought out his translation in 1535. He was a master of his native tongue; he knew how to make the Psalms sing. His version has become so familiar that we hardly realize its literary quality until we pick out a phrase, and listen as we turn it over in our minds: "rejoiceth as a giant to run his course," "lead me forth beside the waters of comfort," "O tarry thou the Lord's leisure," "why hop ye so, ye high hills?", "bringeth them unto the haven where they would be": what melody, what freshness! The Persecution Psalms are rendered with an idiomatic vigour which sounds almost like a chuckle: "sitteth lurking in thievish corners of the streets," "Tush, God hath forgotten," "cast their heads together with one consent," "mine enemies are daily in hand to swallow me up." Now and again, in a sustained passage, the style rises to sheer perfection, as in the closing stanza of Ps. 119.

The Prayer Book Psalter is a classic of English literature; to propose any change in it seems a sacrilege, like tampering with an Elizabethan lyric.

But we use the Psalms in our worship and private devotions, and for that reason we ought to use them in their real sense, not in any disguised form. On the other hand religious habits naturally resent disturbance. Centuries ago, when Jerome's translation became the official Bible, the Vulgate, of the Roman Church, the Old Latin (Gallican) Psalter continued to be used for liturgical purposes because the people were accustomed to it, and it has been retained in printed editions of the Vulgate since the time of Pius V (1566—72). For the same reason the A.V. has never supplanted the version in our Prayer Book; still less, the R.V. of fifty-three years ago. Yet for some time past the need of a revision has been felt with increasing urgency. Thus in 1881 Bp. Westcott in *The Paragraph Psalter* looked forward to a revision "guided by

the spirit of Coverdale"; and Dr. Driver in his *Parallel Psalter* 1898, an invaluable work, endorsed Bp. Westcott's view, and pleaded for "a gentle and sparing revision of Coverdale's version." Professor Cheyne's renderings of the Psalms (1883 and 1888) were not intended to revise the Prayer Book Version, but they are bound to influence any attempt in that direction; and Mr. Wales' translation (new edn. 1931) deserves notice as a praise-worthy effort. Meanwhile the matter was taken up by the Church in a semi-official manner: in 1916 appeared *The Prayer Book Psalter Revised* in accordance with the proposals of a Committee appointed by the Archbishop of Canterbury; but the revision was so "sparing and gentle" that it met with no acceptance. Recently, however, the Church has shewn itself alive to the need of mending our use of the Psalms; the 1928 Prayer Book admits the sound principle of a two-fold method of recitation—select Psalms for Sundays and certain Holy Days, combined with the use of the whole Psalter on ordinary days; and it encloses within brackets such parts of the Psalter as are unsuitable for public worship, and allows us to drop the last four verses of the Venite. The sister Church in Scotland, whose Prayer Book of 1929 is superior to ours in liturgical scholarship, adopts the two-fold method and the brackets, but it goes further, and enacts by Canon that "the Episcopal Synod shall have power to substitute in the Scottish Book of Common Prayer a revised translation of the Psalms, when it is satisfied that such revised translation has been authorized by the Church of England" (Canon xxiv. 5).

We may now consider shortly the reasons which call for a revision. 1. The archaic language of our Psalter. To any one who has received a literary education this is one of the charms of Coverdale's translation; but what do ordinary people in church make of *worship* (45, 4), a *wealthy* place (66, 11), looking for thy *health* (119, 123), *wholesome* strength (20, 6), *grin* like a dog (59, 6. 14), *grudge* if they be not satisfied (59, 15), *alloweth* the righteous (11, 6), the *runagates* continue in scarceness (68, 6) *after* the time that thou hast plagued us (90, 15), *for why?* = because (16, 11)? More serious is the use of *hell*, which to English ears suggests something quite different from the Hebrew *Sheol*.

2. The general colouring is deceptive. One would imagine that the Psalmists divided the world into *saints* and *heathen*.

But the word rendered *saints* does not imply moral perfection. The *hasîd* is the godly man, the *hasîdim* in the time of the Macca-bees were the patriotic party (116, 13. 149, 1. 5. 9); "the holy ones," i.e. *saints*, occurs only four times in the Psalms, twice of the angels (89, 5. 8), once probably as a gloss (16, 3), once of the nation of Israel (34, 9). The Psalmists never intended to brand all outside Israel as *heathen*, though sometimes, no doubt, they had the heathen in their minds; as a rule they are thinking of *nations* and *peoples*. There is quite enough hatred in the Psalms without adding this hit at the Gentiles. And the false colouring extends to the landscape. The Palestine of the Hebrew singers was not dotted with castles and fortresses, containing banners in their halls, like Tudor England; it spoils the picture to turn *tents* into *dwellings*; we may guess that *the Morians' land*, i.e. the land of the Moors, was substituted for *Cush* because Englishmen of the period were fascinated by travellers' tales.

3. The exegesis is gravely at fault. This was due partly to familiarity with the Latin version, partly to the influence of Continental learning. For example, the Vulgate is responsible for "they shall come, and *the heavens* shall declare his righteousness," which ruins the climax of Ps. 22, and for the monstrous perversion "for he is thy Lord God" in 45, 12. A whole verse is added from the Vulgate in 136, 27; and to the same source, going back to the LXX., is due the fact that in Ps. 14 we recite three verses from the Epistle to the Romans. Besides the influence of the Vulgate everywhere, that of Sebastian Münster, a German scholar of the xvth cent., is strongly marked. His Latin translation of the Psalms came out in 1534—5, just in time for Coverdale to use it for touching up his own version, which, with corrections from Sebastian Münster, appeared in Matthew's Bible (1537), and thence in the Great Bible of 1539—1541. Dr. Driver has sufficiently illustrated the effect produced by Seb. Münster upon the Prayer Book Version: I will quote only two or three instances. There is the notorious conundrum in 58, 8 "priusquam percipiant ollae vestrae rhamnum (accensum), sicut crudum quid, sic furor exagitet eum"; 68, 4 "who rideth upon the heavens as it were upon an horse" (veluti equo); 68, 14 "then were they as white as snow in Salmon" (candescebat veluti nix in Zalmon). Münster tells us that

he made use of David Kimhi, the xiiith cent. Jewish commentator; and this accounts for the mediaeval Rabbinic explanations in our version. Under the head of mistaken exegesis must be included the Messianic application which is often forced upon the language, e.g. in Pss. 45 and 72, and made the more noticeable by the use of capitals with *king*, *anointed*, *mighty*, *name*. Defective scholarship is, of course, largely to blame; not that we can find fault with Coverdale for being no wiser than his generation, but scholarship has improved in the last 400 years, and it cannot be right to say or sing the Psalms in a sense which we know to be wrong. A glaring instance occurs in Ps. 72; the first verse is correctly rendered as an imperative, and the tenses require that the rest of the poem should follow suit; but it is turned into a prophecy, "the kings of Tharsis and the isles shall give presents" etc., and this elementary mistake is perpetuated in the R.V., though corrected in the R.V. margin; "let his dominion be from the one sea to the other," and so on; the Psalmist offers good wishes to a prince at his accession. It is often difficult to know whether a Psalmist is describing the past, the present or the future, for the tenses in Hebrew are used in a vivid, imaginative way; we must first try to enter into the situation, and then render the tenses accordingly. Thus, to make Ps. 18 intelligible, past tenses should be used for vv. 1—19, Jehovah came in thunder and storm to the rescue; vv. 20—30 extol Jehovah's action and character, requiring present tenses, "with the kind thou shewest thyself (not wilt shew thyself) kind;" this is followed, vv. 31—50, by the singer's exultant confidence in Jehovah as the warrior's God; we may use presents throughout or futures, but not sometimes one and sometimes the other, as the Prayer Book does, making havoc of the sense. A good many Pss. describe this situation of past affliction, recent deliverance, present thanksgiving; each stage can be made clear by rendering the tenses properly.

4. Another unhappy feature of our Version is its indiscriminate translation of words which in Hebrew convey a particular, almost a technical sense; vague generalities like *sing*, *destroy*, *magnify*, *excellent*, *mischievous*, *trouble*, entirely fail to do justice to the original. Dr. Driver notes that *heaviness* occurs sixteen times to represent fifteen different Hebrew words. Coverdale is fond

of varying the terms, merely to gratify the English ear, when the poet deliberately repeats himself. Thus in Ps. 121 *keep* sounds the distinctive note, five times over; Coverdale alternates between *keep* and *preserve*. In Ps. 133 the poet gives us a charming play upon the word *cometh down*; our Version misses the point by rendering *ran down*, *went down*, *fell upon*. And this inaccurate translation of identical words disguises the fact that a later Psalmist often quotes an earlier one, e.g. 96 and 29; 97 and 77; 97 and 50. 48. 30; 100 and 66. 98; 143 and 7. 77. 28. 25. 27.

Granted, then, that our version stands in urgent need of revision, what kind of a revision should we aim at? If I may express my own view, it is this: we had better leave Coverdale's version untouched, and treasure it as an English classic. I would plead for something more thorough than the "gentle and sparing revision" which Bp. Westcott and Dr. Driver recommended. At the same time I would adhere to the tradition which was started in the xvth cent.; our translation should have an archaic flavour to give it the dignity which befits the language of worship. Further, the language must be rhythmical, not as a rule attempting to echo the Hebrew rhythms, but true to English idiom. Dr. G. C. Richards has lately investigated the Prayer Book rhythms, and discovered certain laws of verse-endings inherited from the Latin, which, unconsciously perhaps, controlled the English translators, and we should allow them still to influence us; our revised Psalter must be capable of being sung to Anglican or Plainsong chants.

And it should be fairly abreast of present-day scholarship. This raises some important questions. Are we at liberty to adopt a reading of the Greek Version, for example, where it is obviously preferable to an obscure or corrupt reading in the Hebrew? I think that we should make careful use of the help which the LXX. affords. For example, at the end of Ps. 22, the Greek suggests a correction which makes v. 31 intelligible, "it shall be told of the Lord unto the generation to come"; in Ps. 25, an acrostic psalm, the LXX. shews us how to restore the missing *waw* verse, "and for thee do I wait" etc. (vv. 6 and part of 7); "I have seen the ungodly as a tyrant: and lifting himself up as a cedar of Lebanon (37, 36); "their graves are their homes" (49, 11); "they compass me about like bees about wax: they

burn like a fire among thorns" (118, 12), "for praise is *fitting unto our God*" (147, 1). These are but a few instances of the help to be obtained from the LXX.; it often happens, however, that the Versions throw no light upon a corrupt text, and we are driven to conjecture its original form. Provided that we are cautious, I think it is better to resort to conjecture than to extract an artificial sense from an unintelligible reading. A few specimens of emendations which are well supported by scholars may be given: Ps. 22, 29 "*verily unto him shall all the fat ones upon earth do worship*"; 32, 7 "in time of *distress*"; 42, 4 "how I passed along in the company of *the noble ones*"; 45, 14 "her clothing is of *pearls* inwoven with gold"; 68, 17 "The Lord cometh from Sinai into the sanctuary"; 73, 4 "For *they have* no torments: *sound and lusty* is their strength"; 73, 10 "therefore the tribe of them are *surfeited with bread*: and *drink up* water in abundance; 126, 7 "He that goeth along and weepeth, *trailing* the seed: shall surely come home with joyful cries, bearing his sheaves." An alteration of the text is not infrequently demanded by the parallelism, as in 18, 29. 22, 15. 29, 6. 45, 10. 83, 9. 10. Sometimes it turns out that a fuller knowledge of the

cognate languages makes it unnecessary to emend an unusual word, e.g. 29, 8 "*bringeth the kids hastily to birth*"; 32, 9 "I will *direct* mine eye upon thee"; 58, 7 "Let them be *like a miscarriage* that melteth away"; 110, 3 "*With thee* shall be noble deeds in the day of thy power: (for) from the womb, clad in holy array, the dew of thy childhood *shed brightness* upon thee"; 139, 10 "Surely the darkness shall *sweep close* upon me." These and other new interpretations have lately been put forward by Mr. G. R. Driver in the *J.T.S.* xxxi.—iv.; some of them might well find a place in our revision.

Finally, let the new Psalter be printed so as to bring out the form of the poetry, as in the R.V., or better still as in *The Psalter Newly Pointed* 1925 (S.P.C.K.). The stanzas should be indicated by spacing, and inverted commas used to mark a speech or a quotation. And we need a rubric to guide us in the recitation. Since the Psalms contain no priest's part, they should be said by priest and people together from side to side alternately, as in fact we sing them; the colon must be observed, and the Gloria treated as a versicle and response; and priest and people may either stand or sit.

G. A. COOKE

THE PRAYERBOOK REVISION OF 1661.

At the Revision of the Book of Common Prayer in 1661 Convocation made about 600 alterations in the book. It might be interesting to imagine wherein the Prayerbook and services which had been in use during the previous hundred years differed from what they have been since 1661. Many of the alterations then made were of course very small, and most were probably improvements. But some were very unsatisfactory, and among these in particular was the insertion again after 100 years of the "Black Rubric." It is true that the sting of this was taken out by making it a repudiation of adoration being paid to "any corporal Presence of Christ's natural Flesh and Blood" instead of to "any real and essential Presence there being of Christ's natural Flesh and Blood"; but it still speaks of Christ's "natural body", in plain contradiction of St. Paul's statement that the resurrection body "is sown a natural body; it is raised a spiritual body." But the insertion

of the "rubric" did not of course affect the services in the book.

In the order for Morning and Evening Prayer there was no doxology to the opening "Lord's Prayer," no fussy rubric about *Venite* on the 19th day of the month, nor about *Benedictus* when read in the second lesson, or on St. John Baptist's day. After the third Collect there was no provision for an anthem, nor for the five following prayers. There was no prayer for All Conditions of Men, no General Thanksgiving. The Athanasian Creed was to be said in addition to, not in substitution for the Apostles' Creed. In the Communion Service the collect for the Sovereign came in its proper place after the Collect of the Day. In the Prayer for the Church there was no mention of "oblations," nor was there any commemoration of the departed, though there was a petition on similar lines to that of 1661 in the Bidding Prayer in the Injunctions of 1559 and the Canons of 1603.

In the Consecration Prayer there was no mention of the Manual acts, though we know that the tradition was continued.

In the Confirmation service the opening rubrics had not yet been turned into an opening address, the unfortunate result of which has been to encourage a wrong conception of what Confirmation really is. The last part of the Catechism, dealing with the Sacraments, was not inserted till 1604.

In the Burial Service the psalms had been cut out, it is hard to see why, except for the Puritan desire to have as little of a religious service as possible at a burial. During the Commonwealth the intruded Ministers often refused to hold any service at all at a burial, and allowed their parishioners to be buried like dogs, without any prayer at all. In 1661 the psalms were of course again added, but unfortunately the order of the service was altered from the traditional one which had been preserved up till then, with inconvenient results which have been felt ever since.

The Rubric as to the position of the altar was the same as that in 1661. But in the Injunctions of 1559 it was ordered that "the holy table . . . be . . . set in the place where the altar stood . . . and so to stand saving when the communion of the sacrament is to be distributed; at which time the same shall so be placed in good sort within the chancel, as whereby the Minister may be more conveniently heard of the Communicants in his prayer and ministration, and the Communicants also more conveniently, and in more number communicate with the said minister. And after

the communion done, from time to time, the same holy table to be placed where it stood before."

In "The Interpretations of the Bishops" later on it was ordered "that the table be removed out of the choir into the body of the church before the Chancel door, where either the choir seemeth to be too little, or at great feasts of receivings, and at the end of the Communion to be set up again according to the Injunctions. But it seems that the direction to replace the altar at the East end was commonly disregarded, and being in the body of the church was often treated with irreverence, *e.g.*, by having coats and hats laid upon it. One of the "innovations" charged against Laud was that of ordering the altar to be placed permanently at the East end, and surrounded by rails to protect it from irreverence. This reform of his seems to have been adopted everywhere at the Restoration and ever since, but was not due to any reform of the Prayerbook itself.

Such were some of the characteristics of the Prayerbook and its services for the first hundred years, a book which was described by contemporary Puritans in terms like these: "an imperfect Boke, culled and picked out of that Popish dunghill the Portuise and Masse boke, full of all abominations," and "the great idol of England."

It seems probable that in most churches the only music was the singing of metrical psalms.

Amongst the traditional glories of Elizabeth's reign religion cannot be included. It seems to have been at a very low ebb, and the Church revival did not begin till nearly the end of her reign. E. G. P. WYATT.

REVIEWS.

"ENGLISH MONKS AND THE SUPPRESSION OF THE MONASTERIES," by Geoffrey Baskerville. [Jonathan Cape.]

What reams of paper have been covered on this vexed subject, and yet always with a definite *parti pris*, either by the "sentimentalists," like Cardinal Gasquet, or the "scavengers" like Froude and Coulton, to use the apt term given by the late history tutor of Keble College, Oxford. Here is a book which seeks to serve Clio only and no religious or anti-religious "*praejudicium*". It certainly gives one "furiously to think."

With the greatest desire to pick holes in it, the present writer is quite unable to reject its conclusions: for they are based on exhaustive research into the state of the monastic houses and the fortunes of their inmates. The Book is only marred by a few flippancies, which might well be removed.

It is matter of common knowledge that the suppression of smaller and weaker houses had been going on long before the reign of Henry VIII. It is less known how impotent the visitations of bishops, or even the intervention of Wolsey at the height of his power, had been to check abuses. Thus we are not surprised by the high-handed

suppressions carried out by Wolsey : it is certainly surprising to find the very unsaintly way in which Bishop Fisher transferred the revenues of the nunneries of Higham and Bromhall to the new foundation of St. John's College, Cambridge (p. 101). In view of the way in which the proceedings of Cromwell's commissions have generally been represented, it is equally surprising to learn that they followed exactly the methods previously employed by bishops at their visitations of convents, the only difference being that the visitations were effective. It is tolerably clear that the great majority of the dispossessed monks received pensions which were always adequate and sometimes on a generous scale, and that when a benefice was, as often, added, their lot was superior to that of the ordinary secular clergy. Of the 7,000 monks it is safe to say that the vast majority were provided for for life. It is less clear whether all the 2,000 nuns were pensioned. Bishop Fisher did not provide for all the nuns he dispossessed : but a daughter of Cardinal Wolsey, a nun of Shaftesbury, received a pension at the suppression of the abbey, and was still drawing it in 1556.

There has been gross exaggeration of the hardships of the monks, who were not simply turned adrift. The author contrasts the behaviour of Cardinal Ximenes, who in reforming the religious houses sent many monks and friars to Morocco : he adds, "it has been said of the Pilgrim Fathers that when they landed in America, they fell first on their knees and then on the aborigines : but in the case of the Spanish monks it is far more likely that the aborigines got in first and fell on them." In France, Austria and Spain the dispossessions of the eighteenth and nineteenth century caused real hardship. "Nothing of the kind happened in England," under the much-maligned Henry VIII and Cromwell, his Vicar-General. "When the Vicar of Preston next Faversham in Kent retired from his living in 1535, he was given a pension of £5. When Faversham Abbey was dissolved in 1539, one of the monks, Thomas Deve, also got a pension of £5 ; but he was soon able to add to it the vicarage of Selling, which he held, with his pension, till his death in 1558. Which then was the better off, the retired vicar, or the retired monk ?" The actual suppression was neither inconsiderate nor cruel. What happened to the monastic property ?

"Out of 1593 grants of monastic lands made during the reign of Henry VIII not more than one in forty were gifts ; the rest were sales or exchanges." The process of selling the lands went on for a century, and they were bought by adherents to the old ways as well as by those in sympathy with religious change. Thus Queen Mary was quite unable to bring about restoration. As she only restored about four houses, whose inmates were drawn from all over England, it is tolerably clear that the vast majority of the dispossessed monks had already been provided for. What sort of parish clergy did they make ? As to that, there can only be conjecture : but that in some cases their standard of qualification left something to be desired, is certain.

When all this has been granted, it still remains true that there was great waste. Henry ought to have carried out his full scheme of bishoprics : had he done so, little would have been left for the nineteenth century to add. How much he did for education has been set forth in detail by Mr. A. F. Leach, in the chapter "Henry VIII and the Schools" of his book, *The Schools of Mediaeval England*, and his efforts were seconded by corporations and private donors. Much that has been ascribed to Edward VI was really due to him. In fact, during the brief reign of the boy king, owing to the avarice of the Protectors, far too little was done.

Did the loss of the monasteries affect the poor seriously ? The almsgiving of the monasteries was at best irregular and promiscuous, and it rather fostered sturdy beggars than relieved want. The loss affected the upper classes far more, for they were deprived of places of education for their children, and provision for their daughters. The loss of spiritual ministrations to parishes was almost negligible : there had been as many complaints against convents for not providing curates before the suppression as there were against squires afterwards. The day of larger hospitality was over : some abbeys built inns. Henry VIII, when he went to Dunstable, preferred to stay at the "White Horse" rather than accept the hospitality of Prior Markham at the Priory. The loss of pilgrimages was rather the cutting-off of organised tours and outings than a blow to religion, as any reader of Erasmus' *Colloquies* knows.

Per contra the loss to learning by the

wanton dispersion of the monastic libraries was great, though more of the books survived than was once supposed, as the researches of Dr. Montague James have shown. The loss of beauty was also very great, though many great monastic churches happily survive. But Mr. Baskerville makes one good point. On the Continent the oldest monastic foundations have again and again been rebuilt in a later and more questionable taste. At least we see beautiful ruins to-day, and a beautiful Tewkesbury or Sherborne, and not baroque monstrosities. The present writer once made a pilgrimage to Bec, the home of Lanfranc and Anselm, and found a single tower left, beside a hideous eighteenth century building erected by the Benedictines of St. Maur, and turned into a barrack. This is perhaps no excuse for those who destroyed, but it is a consolation to us. And those who came after did some noble salvage work. Lord Scudamore's reconstruction of the church of Abbey Dore, under Laud's influence, is such that one verily believes an old Cistercian monk, if he could see it, would feel that religion was after all not dead but alive.

The great loss was the loss of prayer. But prayers are only valuable when they come from a sincere and devout bedesman. The actual moral condition of the convents was not as vicious as it has sometimes been represented. But the spirit of the world had undoubtedly invaded the cloister. Self-seeking and love of money and pleasure had invaded the monasteries: learning was at a low ebb, and piety not as universal as it should have been. There had been no great revival of religion since the Black

Death had dealt the country such a fatal blow, and the monasteries had not escaped. The Wars of the Roses had not exactly contributed to the progress of religion. In fact, the salt had lost its savour, and wherewith should it be salted? It is extremely characteristic of the feeling of quite good men on the subject, that Bishop Stephen Gardiner says of the expected suppression of chantries, "whereof I am very glad." Now Gardiner certainly believed sincerely in prayers for the dead, but he must have regarded chantries as an excuse for idleness and low-living for a growing number of the clergy. Nor was the feeling that something drastic should be done confined to England, or to out-and-out reformers. Dr. Kidd has printed in his "Documents of the Continental Reformation," the recommendation of Cardinals Contarini, Caraffa, Sadoletto, and Pole, and the Archbishops of Salerno and Brindisi that the orders should be abolished with the protection of vested interests, and that meanwhile they should be forbidden to receive boys, and that all unprofessed boys should be expelled. "King Henry VIII and his visitors," says Mr. Baskerville, "carried out these recommendations to the letter. Unluckily they did not carry out the Cardinals' further recommendation that good religious should be put in to take the place of bad. The wheat and the tares perished together, and over three hundred years were to pass before the religious orders, renewed and reformed, were to be seen again in England." It is the part of the present generation to see that the monastic ideal remains pure and high.

G. C. RICHARDS.

"THE MEDIAEVAL STYLES OF THE ENGLISH PARISH CHURCH," by the late F. E. Howard. [Batsford, 12/6.]

At his death in 1934, Mr. F. E. Howard was in the course of preparing a work, the result of many years patient research, on the local variations of style in the parish churches of England in different parts of the country. The first part of this work, a survey of the architectural development of the parish church, was in such an advanced state, that it has been found possible, largely through the efforts of his friend, Mr. Greening Lamborn, the Oxford ecclesiologist, to edit

and publish it as a complete volume under the above title. This is indeed fortunate, for we have here, in a reasonable compass, a masterly description of the architectural evolution of the English parish church from the pen of one who was at the time of his death one of the greatest, if not the greatest, living authority on the church art of the Middle Ages. Furthermore, while it is a book which will prove of value to the serious student, it is none the less, by its absence of unnecessary technicalities, a book for that ever increasing body of amateurs who in the course of their holidays visit the parish churches of England and wish to know some-

thing of their history and architectural development. Not the least attractive feature of the book is the wealth of first-rate photographs—many of them the author's own work—with which it is illustrated, and it is worth mentioning in passing that most of the hackneyed views and subjects have been avoided, a fact which does not mean, however, that the illustrations selected for inclusion are any the less apt for the purpose of explaining the letterpress.

After an introduction, the book opens with an excellently written chapter on the best way of studying the subject, which contains much useful advice. It will perhaps be of comfort to some to know that the author more often than not disregarded the famous dictum of Professor Freeman, and began his inspection of a church with the interior, for the simple reason that it is often in the interior that the oldest parts of the building are to be found; while the warning that beauty and antiquity often vary in inverse ratio, and that a church is not necessarily more beautiful an account of its superior age, is still a timely one. In fact, Mr. Howard's personal opinion would seem to incline towards exactly the opposite view, for he regards the Perpendicular style as the crown and culmination of the architectural development of the Middle Ages, and roundly chastises the Victorian "amateurs of whom Ruskin was the most eloquent, and perhaps the most consistently perverse" who taught that the history of Gothic architecture after the year 1300 was one long record of decline and debasement. Perhaps not all his readers will agree with this—and Mr. Howard readily admits that each period has its own particular appeal, and that every one has a right to his own particular preference—but at the same time they must admit that he states his own view with a most convincing reasonableness.

After this Mr. Howard takes us through a concise history of the development of the parish church through the Middle Ages, noticing the planning and main features of the building, with the modifications which each succeeding fashion in architecture caused to be made in each; while local peculiarities, due to causes such as the varying quality of the building material available in different parts of the country, are not unnoticed, though this aspect of the subject will doubtless receive fuller treatment in the companion

volume which it is now hoped may before long see the light of day. Another interesting feature of the book is the series of introductions at the commencement of each chapter, in which the influence of contemporary social conditions upon the architecture of the parish church is briefly discussed. Thus, in feudal times, the lord of the manor, soldier as well as churchman, is responsible for the erection of the church, and hence the semi-military character and fortress-like appearance of many a Norman building. The austere character of the churches of the next period is largely due to the influence of the monasteries, while on the other hand the pomp of chivalry, love of refinement and pride of life of the succeeding age finds ready expression in the gay beauty of the Decorated church with its noble proportions and its carved details full of humour and the love of nature. Similarly the Perpendicular style reflects the practical commonsense of the merchants who were the chief patrons of the art of building at that time.

From the liturgical point of view, judging by the author's remarks, the earlier periods would seem to have more nearly approached the ideal, for with the rise of the Decorated style we enter upon that phase, accentuated by the horrors of the Black Death, in which the chantry Masses begin to overshadow in importance the corporate High Mass, and individualistic devotions to the Sacred Passion or the saints tend to supplant the recitation of the Divine Office in choir. Thus as time went on the worship of the parish church came less and less to resemble that of the cathedral, a process which only reached its final completion on the Continent, where the parish church of the Counter-Reformation was reduced to nave and sanctuary only, the chancel and its screen being no longer required, a process partly, though not entirely, averted in England by the Reformation.

Space forbids any further description of this interesting volume, but enough has already been said to show that "The Mediæval Styles of the English Parish Church" is a book not merely to read through once and no more, but is one to buy and keep for reference, for it is a mine of information that cannot be exhausted by a mere casual perusal.

R. P. GRIFFITHS.

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